

the direct contrary, and that Infant Baptism did originate with our Lord and his Apostles.

Secondly. You say, "that Infant Baptism originated in heresy—the heresy of baptismal regeneration." As I have already discussed this matter, I shall add but this to my previous remarks, that if what you say were true, Infant Baptism must have had a very early origin, for the whole Christian Church held the doctrine, and must therefore have been heretical. Justin Martyr, forty years after St. John, held the doctrine, as I have shown already; he must therefore have been a heretic; and oh! worst of all by far, St. Paul must have been a heretic. See Titus iii. 5.

Allow me to ask you one or two questions on this your second proposition. I hope you will answer them fully. You say that dying infants are, though not baptized, saved by the merits of our Redeemer; are they saved regenerate or unregenerate? If regenerate, are they regenerate at death in consequence of their death? If so, what is your authority for saying so? Are dying infants only regenerated in infancy? [*You make inferences as positive as express statements.*] Or, are all infants regenerated at their birth? Then must many lose their regeneration, or else we find a countless number of regenerate persons who are liars, thieves, debauchees, murderers. If they lose their infantile regeneration by ungodliness and wrong-doing, some of these may be and surely are converted from their ungodly and wicked life to a true Christian life. What would you then call their converted state, a re-regeneration or a restoration to